

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## FOREIGN ANNIVERSARIES.

### BRITISH SUNDAY SCHOOL UNION.

*From the London World for May 19th.*

The Annual Meeting of this Society was held at the City of London Tavern, on Tuesday the 11th of May. At six o'clock a very numerous and highly respectable company sat down to breakfast, after which they retired to the large room, every part of which was crowded to suffocation.

Solemn prayer having been offered up to Almighty God for his blessing upon the institution,

The Chairman G. BENNETT, Esq., addressed the assembly. In the course of his remarks, are the following thoughts on the influence of Sabbath Schools, in preparing the hearts of teachers and pupils, for other kinds of Christian labors.

This metropolis always appeared to him a busy scene. He had returned home from parts of the world, where there was a great paucity of inhabitants compared with the city of London. London reminded him of a vast bee-hive, where all were laborers—but, alas! it was impossible to avoid seeing that there were many poison-making bees among those laborers. On the present occasion, however, he rejoiced to see before him a multitude of honey-making bees in the Christian hive, all industriously employed in that which sweetened society wherever their influence extended. That influence had extended over a considerable portion of the earth; and through the blessing of God on the exertions of missionaries, many of the darkest parts of the world had become enlightened and christianized. He must bear his decided testimony in favor of Sabbath Schools; for it was an undeniable fact, that the most successful, the most devoted, and the most humble missionaries, had formerly been Sunday School teachers, (applause,) and many of them Sunday School scholars. The same testimony could be borne to the wives of missionaries. He had endeavored to charge his recollection with a single instance where the wife of a missionary, who had received her religious instruction in a Sunday School, was not co-operating to the extent of her abilities in promoting the interests of piety; but no such instance occurred to his mind. His late revered companion had met with two or three instances where the wives of missionaries were not rendering their husbands any aid in their important work, but those had never been Sabbath scholars nor Sabbath teachers. (Hear, hear.) In one instance,

Mr. Tyerman met with a missionary's wife, who declared that she had not, nor would she at all assist her husband; and on enquiring the reason, she declared that it never had been her intention, that her only motive was to be respectably placed in life.

The subject of Bible classes, says the Secretary's Report, had been brought before the public by the publication of an address from the committee, and ministers in various parts of the kingdom had formed them in their congregations. The report, likewise, earnestly expressed a hope, that the wish lately expressed by the Bishop of Winchester, in a charge to his clergy, might be speedily realized, in every congregation of evangelical Christians. 'I trust I am not too sanguine in hoping that the time will come, when no church in the diocese, however small, will be opened for public worship, where a little class of Sunday scholars may not be found within its doors, forming, perhaps, not the least intelligent, nor the least hopeful portion of the congregation.' The Report states, that the attention of the public had been called to a commemoration of the fiftieth year of the existence of Sunday Schools in Great Britain, by Montgomery, the poet. As the day of their first formation could not be exactly ascertained it was suggested that Wednesday, 14th Sept. 1831, the birth day of the immortal Raikes, their founder, might be a suitable day.

A very important and interesting part of the report, was that which detailed the operations and success of the Sunday School Mission.—The object of the mission was stated to be, the formation of Sunday School societies in the principal towns in the kingdom, to increase the attendance at existing schools, and to establish schools where needed in the surrounding villages. During the past year, their agent had formed societies at Lancaster, Preston, Wigan, Bolton, and Rochdale, which were in vigorous operation. Depositories of books, &c., had been opened at the above places, to be sold to the schools at reduced prices, and to assist poor schools. Active canvasses of the several towns had been made to increase the attendance at the schools, in which the aid of benevolent females had been called in, and their labors had proved very successful. During the two years of the operations of the mission, above fifty schools had been opened around the different towns where societies had been formed, and about 6,000 children brought under their influence.

The Rev. J. BLACKBURN moved the adoption of the report, &c. &c. He was aware that in military engagements it was customary to place the light troops in the front of the battle, and the heavy dragoons in the rear. That appeared to be the plan adopted on the present occasion; and he trusted that if he failed in the first charge, those who were behind would gain the victory. (Laughter and applause.) He trusted that by those remarks, he should not be considered as administering to a pugnacious feeling, for he was well persuaded that the principles diffused by this society would tend to allay all earthly conflicts, and bring the world into subjection to the Prince of Peace. (Cheers.) He congratulated his esteemed friend on the business like style in which the report was drawn up. There was no prosing, no metaphors, nor none of those absurdities which Horace censured a thousand years ago. Many facts were related, every one of which was calculated to cheer them in the work on which they had entered. The establishment of the Sunday School Mission he regarded to be a new era in Sunday School history.

There was a second point in the report which he had heard with great interest, and that was the subject of the jubilee. There was a papal jubilee every fifty years to celebrate the domination of the man of sin over the minds of millions; and should not Protestants have a jubilee to celebrate that great emancipation which God had wrought out, not only for this country, but for the world, through the influence of Christian intelligence. He trusted that God would spare his life to see the 14th September, 1831, that he might rejoice with those who would rejoice in what God had done for this country through the instrumentality of Sunday Schools. Let every one who had a doubt upon that subject read "Foster's Essays on Popular Ignorance," and he would see that the establishment of Sunday Schools was the period when light began to be extensively diffused. The jubilee of the Jews was a year of release, and he proposed that the jubilee of Sunday Schools should be a year of release also; not to be emancipated from prison, but emancipated from the slavery and drudgery of teaching children A B C (laughter,) and the rudiments of spelling and reading, which, where it was not absolutely necessary, amounted in his judgment almost to a desecration of the Lord's day. (Hear, hear.) He thought it became a matter of grave consideration with those now engaged in Sabbath School instruction, whether they could not secure elementary instruction in the week, and in that case, whether they were not profaning the Sabbath by conducting it on that day. (Hear, hear.) He trusted that every congregation would seek to adopt the idea thrown out in the report, by which the Sabbath would be devoted to Bible instruction. That mode had been adopted in the New-England States of America, and he trusted it would be adopted here.

The Rev. J. PEAR, (from Manchester,) said he had been introduced as a clerical character, but he was, in fact, a Sunday School teacher. Whether Sunday Schools had been of any essential benefit, the rever-

end gentleman observed in conclusion of his remarks, that he would relate the following facts.

He remembered visiting the district of Kingwood, near Bristol, where he found from eight to nine hundred families all engaged in the coal works. No means were employed for the moral and religious instruction of that people, and though within five miles of the far-famed city of Bristol, the land of Goshen so far as regarded the enjoyment of Gospel privileges, the people were literally perishing for lack of knowledge. Himself and friends commenced their labors by preaching in the open air. They then established Sunday Schools, and 270 children immediately enrolled themselves. From a wish expressed by the parents, an adult school was formed, and 70 persons, whose ages varied from 20 to 80 years, immediately attended. It being found necessary to raise funds for the support of the schools, an application was made to the colliers themselves, who cheerfully subscribed their shilling, or whatever they could afford. They then applied to several gentlemen in the neighborhood, among whom was a magistrate. After listening with great pleasure to their statement, he (the magistrate) expressed his highest approbation of the exertions that had been made, and added that for fifteen years not a single session occurred in which there were not some prisoners for trial from that neighborhood; but within the last twelve months, not a single commitment had taken place. (Applause.) The magistrate attributed the change entirely to the results of Sunday School instruction; and cheerfully contributed towards the promotion of the object.

The Rev. Dr. MILNOR, proposed the next resolution. They considered in America that amidst all the institutions which Christian benevolence had formed, none were more important than Sunday Schools. Those establishments had now no enemies in America but those who were enemies of God and truth.—The Roman Catholics had lately adopted the plan, and though he feared that the children were taught nothing but the dogmas of the Catholic faith, even that was better than the children running in rags about the streets. (Applause.) The effect produced by Sunday Schools was most striking. Formerly the streets were crowded with children on the Sabbath day, but now not a child was to be seen. The reverend doctor then read a resolution, passed at the late meeting of the American Sunday School Union, appointing him as the representative of that body to this society, and authorising him to confer with the committee on the best means of promoting the mutual interests of the two societies. The Rev. gentleman who moved the first resolution, alluded to the pacific influence of Sunday Schools, and he (Dr. M.) would take the liberty of stating, that he believed these two societies, by their mutual co-operation, would tend more than any other means to promote that spirit of amity which he trusted would ever prevail between the two countries.—(Cheers.) The origin of the two countries was the same, they were both Protestant nations, both spoke the same language; and therefore, there was every reason why they should cordially unite in promoting the great triumphs of

the cross of Christ. (Cheers.) The reverend doctor then detailed at considerable length, the operations of the American Sunday School Union, and proceeded to observe, that there was no such thing throughout America as a hired Sunday School teacher, and that the only compensation received by those who were so employed, was their inward satisfaction of mind. (Cheers.) When the schools were first formed in America, they were instituted for the benefit of the lowest classes of society; but it was soon found that the children of the poor were better educated in the principles of the Christian faith than those of the wealthy; in fact, that the former put to shame the latter. (Cheers.) That was a circumstance not to be broken by the rich, and hence it was determined that children of all classes of society should be brought under the benign influence of Sabbath School instruction. The State of Maryland had, within the last two years, formed Sunday Schools in every parish. He did not know whether the same thing had already taken place in England, but he trusted it soon would. It was a striking circumstance, that in five years, 9,758 Sunday School teachers and scholars had made a profession of religion in America. It was his honor to be President of the New-York Association, and among all the duties which he was called upon to discharge, none imparted greater pleasure to his heart than to meet the children. On the day that he was then addressing that audience, 10,000 children would be assembled in New-York, whom it had been his happiness to address annually for many years. He regretted exceedingly that he was not with them on the present occasion, but though absent in body, he was present with them in prayer. The most pleasing duty of his pastoral office, was that department in which he was engaged—superintending the Sunday School. (Cheers.) He heartily coincided in the remarks that had been made relative to the impropriety of devoting any part of the Sabbath to secular instruction; and in America, the necessity was in a great measure avoided by a provision being made out of the national funds for the instruction of the poor. (Loud cheers.) There was not a child in the city of New-York, that might not obtain instruction in all the elementary principles of knowledge, without any charge, in the day schools. In that city alone, there were eleven public schools, averaging more than 100 feet in length, 50 in breadth, and four stories high, in each of which from 3 to 500 children were daily receiving the elements of common learning. There was but one class who were obliged to be instructed in Sunday Schools, and those were the poor blacks. (Hear, hear.) God be thanked there were no slaves in New-York. The spirit of emancipation was too strong there to permit the existence of slavery. Some of the population, however, had been slaves in the Southern States, and had either made their escape, or been manumitted by their masters. Now it had been a great object to reclaim that part of the population from the ignorance in which they had been held, and Sabbath Schools were established for that purpose. He had seen instances of blacks from 60 to 80 years of

age endeavoring to gain as much information as would enable them to read the word of God. The rapid improvements made by those blacks was such, as most clearly to falsify the statements alleged by West India proprietors, and a similar body of men in the Southern States of America, that the negroes were an inferior race to their white brethren. (Hear, hear.) The reverend doctor concluded by furnishing a statistical account of the present state of education in America.

Mr. J. R. WILSON, the Sunday School missionary, in seconding the resolution, observed that he had listened with delight and admiration to the interesting details given by the President of the American Sunday School Union; and it was his sanguine hope and earnest prayer that this country would emulate the zeal of her transatlantic children. While he participated in the delightful feelings which had pervaded the meeting, from the soul-cheering details which had been given in regard to the success and extension of Sunday Schools at home and abroad, he could not but reflect, with painful sensations, upon the thousands of dear children in this highly favored land, who were growing up in ignorance and in the neglect of religious ordinances. The spiritual wants of a million and a half of young immortals pressed heavily on his heart and conscience, and the meeting must bear with him, while he pleaded on their behalf. \* \* \* \* \*

Mr. W. concluded by relating some very striking and amusing anecdotes, showing the beneficial effects of Sunday Schools on both parents and children.

The Rev. Mr. M'ILVAINE, (from America,) moved the next resolution, and after confirming the statements of his colleague, (the Rev. Dr. Milnor,) relative to the progress of education in America, concluded by relating several anecdotes illustrative of the moral effects resulting from the diffusion of religious knowledge.

The Rev. S. WILSON, from Malta, knew a father and his two sons, who were avowed infidels, and who reviled the sacred word of God. A younger son, who, with his brothers, had been taught infidel notions, was by the providence of God, led to a Sunday School, and after having been in it for some time, was introduced into a kind of Bible class. Upon one occasion, a man of God, whose name was dear to this young man—Samuel Stocks, of Manchester, a Methodist, prayed for this young man by name in the class; it went to his heart, he became converted, joined the Methodist society, and afterwards (upon some change of sentiment) an Independent church, became a missionary, spent ten years abroad, where he circulated some thousands of books, and witnessed the blessed effects of Sunday Schools. That young man, said the reverend gentleman, if it were of any consequence to mention his name, that young man is the humble individual who now addresses you. (Cheers.) In reference to Greece, Mr. W. said "that country is now rising into importance. England, France, and Russia, had, by their influence, said to Greece, 'Thou shalt be free!' Now, then, the Sunday School teachers and missionaries must



go forth, and say, 'If the Son of Man shall make you free, you shall be free indeed.'—(Cheers.)

After a few remarks from the Rev. Mr. Pryer and the chairman, a contribution of £50, was taken up and the meeting sung

"Praise God from whom all blessings flow,"

and separated, evidently much delighted by the proceedings of the morning.

### LONDON MISSIONARY SOCIETY.

*From the London World of May 21.*

On Thursday, May 13th, the anniversary meeting of this Society was held at the Wesleyan Chapel, City-road. In consequence of the death of the late respected Foreign Secretary, the Rev. Wm. Orme, the platform was covered with black cloth, which gave to the proceedings of the day a degree of melancholy interest never before experienced. W. A. Hankey, Esq. the Treasurer, took the chair. The place of Mr. Orme as Foreign Secretary, is supplied until a permanent successor be raised up, by the Rev. Dr. Bennett, the Rev. John Clayton, Jun. and the Rev. Henry Townley.

**RECEIPTS.**—The Chairman, as Treasurer of the Society, stated of the extraordinary efforts made in the early part of the year, that the benefit derived by the society from that effort, was to the extent of about £8,000, making the whole receipts for the year £48,000, a sum upon which he congratulated the meeting as exceeding what had ever been before contributed to the society in one year. With regard to the expenditure there had been a great diminution. The whole amount of this being £36,000. But it was right for him to inform them, that part of that diminution was but incidental, arising from some of the agents having drawn their bills at an earlier period than usual; so that, in fact, a portion of charge belonging to this year had been charged upon the previous one.

#### *Death of Rev. William Orme.*

The Rev. J. A. James, of Birmingham, moved the first resolution which related to the death of Mr. Orme—commencing his address with a tribute to his name and worth, of which the following beautiful exordium, is all our limits will allow.

If under ordinary circumstances, and at all times, it would be a matter of onerous responsibility, and of somewhat painful anxiety, to come forward as the first speaker on such an occasion as this, you will readily believe me, sir, when I say, that in thus attempting to give the key-note to this hallowed union of Christian minds, this sublime harmony of benevolent feeling, I strike the chord with a trembling hand and a palpitating heart, in as much as the resolution entrusted to my care makes such specific reference to an event which has thrown, even amidst the pleasing details to which we have listened from the report, a feeling of deep solemnity over this deeply affected audience. We meet this morning, sir, under the shadows of that cloud, and on the precincts of that darkness, which Jehovah has drawn around his throne, and behind which he carries on, far beyond the reach of our officious

and meddling curiosity, his mysterious and inscrutable purposes. From that cloud comes a voice, "Be still and know that I am God!" The resolution, sir, refers to the loss of many valuable men; and if I dwell not upon their names, it is not because each is not entitled to be spoken of with peculiar emphasis, or lengthened notice, but because we have sustained a heavier loss, which absorbs and engrosses all others, a desolating stroke, and one of the heaviest calamities with which it has pleased Jehovah ever to visit this institution. To say that our loss is irreparable, would be to set limits to Omnipotence, would be to attempt to penetrate the purposes of Jehovah, and to anticipate the undeveloped secrets of futurity: but when I recollect the manly intellect, the great good sense, the extensive acquirements, the exhaustless energies, and the genuine and deep piety of that man; when I recollect the prudence warmed with benevolence, the zeal untinctured with wildness which he possessed, when I recollect the fluent tongue, the ready pen, when I consider his habits of business, the labors—alas! for us, too abundant, under which he fell a sacrifice; and, especially, when I recollect his devotedness to this society, to which he was attached with the fidelity of a servant, when I recollect that he never appeared in the council chamber but to be listened to with deference, where firm, but not dogmatical, he was the centre of union: when I recollect all this, I must be permitted to say that our loss, if not irreparable, is incalculable. (Hear, hear.) Sir, we have lost other and great men, and I will not be guilty of the indelicacy of making any invidious comparisons; but one circumstance ought not to be forgotten—their sun, happily for us, shone through a lengthened summer day, and went down in the evening of life—but his at noon-day! He was fully ripened, and fell with all the freshness of bloom upon him—the powers, the noble powers of his mind and heart, exhibited no symptoms of decay.

#### *Effects of Commerce upon the diffusion of Christianity.*

In commenting upon the success of the Society's operations in China and India, the speaker has the following just remarks, on the bearing of free trade on the spread of Christianity.

India, sir, is the very strong hold of Satan, the citadel of idolatry, and to that, therefore, let us direct our chief attention. We will, indeed, furnish you with the means of taking these outposts, but onward to India, I say, and never, till this becomes a pleasing diamond in the mediatorial crown of the Redeemer, and China, a vast ruby to glitter there, shall I conceive—do what we will, accomplish what we may—that we have achieved the great victory on which our hearts are set. (Applause.) The sons of commerce, the children of this world—whose wisdom often puts ours to the blush—are in a state of feverish excitement in reference to India and China. I blame them not, sir, I wish them success with all my heart (applause) for I believe in my soul, that all their efforts on the subject of free trade, all the movements of commerce, are only pioneers for

the missionary cause. Cooke led us to Otaheite; De Gama, to Bethelsdorp; Columbus, to America; and British arms and commerce have introduced us to India. Our senators think not, nor does it enter into their hearts, that they are often settling at Westminster plans that are to have their influence in Austin Friars, and in the council chambers of the various missionary societies. (Cheers.) And I believe, sir, that the movements that are now taking place are not unconnected with the cause of missions. Yes, these merchants and senators are doing your work, and opening a wider and more effectual door for your admission into the east. Allusion has been made to Africa, and I rejoice, sir, notwithstanding the ardor of that ambition which leads me to India, I rejoice in the intelligence from Africa.

#### *Theological Controversy vs. Christian Missions.*

There is one thing more to which I wish to allude, sir, before I sit down. It is probable that our cause may have to contend with new enemies, from that strange, monstrous medley of controversy which has arisen in the evangelical world. I would say to the friends of missions, let not theological doctrines, as starting for their novelty as they are heretical in their tendency; let not visionary speculations; splendid visions partaking more of the illusion which is in the mind of the mistaken Jew, than in accordance with the spirituality of the Christian dispensation; let not the minute calculations of symbolic prophecies, for one moment loosen your hold on Christian missions. You are in the life-boat of salvation, putting off for the shipwrecked nations of the world—quit it not for an air-balloon. You are holding up that blessed torch of truth, which is to illuminate a dark world—drop it not for fireworks. You are standing beneath the tree of life, plucking and scattering those leaves which are for the healing of the nations, and gathering that fruit which is for the life of the world—quit not your station to cull flowers, or to gather weeds. Keep where you are, and suspect every thing that would for a moment alienate your minds from efforts for the salvation of sinners. For myself, if a seraph form were to appear, and say that I had better spend my time in study, and give up my exertions, I should believe that it was the father of lies transformed into an angelic shape. The persons to whom I refer, obstruct my course as they would with volumes of crude, ill-assorted, and undigested theories. I would take the two tables of the law, and working right and left would soon put them aside, and make way for my career, in fulfilling the command of my Master—"Go ye into all the world, and preach the Gospel to every creature." (Applause.) Sir, let us supplicate, and in the devotion of our souls, pray. Oh! thou, who in ancient times didst send forth thy seraphim to touch as with a live coal from thine altar, thine own consecrated prophet, to perfect and purify him for his own mission; send down upon us all thy heavenly influence; baptize us with the Holy Ghost, that thy ministers may be as flames of fire, that thy churches may catch the missionary flame, that it may burn till the whole earth shall reflect its splendor,

and with all her melody of tongues proclaim, the tabernacle of God is with men! (Great applause.)

#### *Pray for Missionaries.*

The Rev. G. Mundy, a missionary from Chinsurah, in India, in the course of his address, observed that the Christian in his journey through this valley of tears, often wonders what his first impressions and sensations will be when he enters into the glories of the celestial world. The Christian missionary has advantages over every other member of the Christian church in contemplating a subject like this. The feelings which the Christian will experience on entering into that world will be something the same in kind, as I have often thought, though very different in degree, to those which the missionary feels, when, after a long absence in Pagan lands, he returns to his own Christian country, and enters an assembly like this. Mr. M. related many facts illustrating the success of missionary efforts in India, and expressed the belief that the Christian laborers in that country were laying the foundation for a church which would ultimately embrace millions of souls. In conclusion he said, "Brethren, pray for us!" I say this, not as a mere compliment; I feel the necessity for your prayers, and I have been surprised, and grieved, and astonished, when I have attended meetings for prayer, since I have returned to this country, at which all have been prayed for, excepting your missionaries to foreign lands!" I have been grieved at this. Let all your works be begun, continued, and ended in the spirit of holy, fervent, and persevering prayer, and your missionaries will be led forth with peace, "the mountains and the hills will break forth into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

The Rev. Dr. Bennett then addressed the meeting after which the Rev. J. Arundel introduced the Rev. Dr. Milnor of the Episcopal Church of New-York, as a delegate from the Commissioners of the American Board of Foreign Missions to this society. (Applause.)

(To be Concluded.)

#### RETORT COURTEOUS.

It is well known that the majority of the clergy of the established Church in England treat the Dissenting ministry with marked contempt. In the town of —, it happened that the clergyman and the dissenting minister were of the same name. Owing to this, their letters and parcels were sometimes confounded. One day the clergyman opened a letter, and soon discovered that it was for his neighbor. He sent it to him with this message—"Sir, if you had not assumed a title which you have no right to, this mistake would not have occurred." In a few days after, the dissenting minister opened a parcel containing a series of imitation manuscript sermons. He immediately sent it with the annexed message—"Sir, if you had not assumed an office for which you are not qualified, this mistake would not have occurred."

## MISSIONARY.

## SANDWICH ISLANDS.

*Extract from a letter of the Rev. C. S. Stewart, dated at Honolulu, 24th of Nov. 1829.*

The readers of this work are aware that the Rev. C. S. Stewart, formerly a missionary of the Board at the Sandwich Islands, accepted, in the winter of 1829, the chaplaincy of the United States Sloop of War Vincennes, expected to visit those islands. The letter, from which the following extract is given, was written when Mr. S. had been eight weeks at the Islands, and just as he was on the eve of departing. The letter would have contained a fuller account of his very interesting visit, had not the vessel commenced her return voyage much sooner than was expected.—*Miss. Herald.*

Full, and I doubt not, interesting accounts of the last two months, are prepared and preparing by the missionaries and will reach you soon. They will apprise you of the most important events, and of the general impression made by the visit of the Vincennes. It is all that could have been expected, and has surpassed my hopes. From the first suggestion of the visit to me, or rather the proposition for me to accompany it I felt that I might be more in the way of duty by acceding to it, than by taking any other course. That conviction has increased rather than diminished, and I am now fully persuaded that it has been of vital importance to the happy result, in which we all rejoice with humble thanksgiving. I think a new era in the history of the people will be commenced by the Vincennes.

I have been enabled to visit all the stations, except that at Taui, and to see all the missionaries except two or three. Every thing connected with the progress of the great cause here is cheering, and abounds with promise of still greater things. The harvest for eternal life is rich and wide, with scarce a single reaper to tens of thousands. Hawaii at this moment, with her ninety thousands, has two laborers only on all her coasts, while every village and every district in all her borders echoes night and day to the inquiry, "What shall we do to inherit eternal life?"—"Come over and help us—come over and help us." I do not know how it will be possible for the Committee, the Board, and the American churches to refuse another reinforcement here.

I shall do all in my power to have a connected report of our visit prepared on our way home. I could write a quire expressive of all I have seen, have felt since I have been here, and regret to send a word only. My heart is filled with gratitude and joy at the prospect of the church and nation. The king I trust, is safe as to the influence he will exert forever hereafter: he is an uncommonly fine young man.

[Since this letter was received Mr. Stewart has arrived at New York in the U. S. ship Vincennes.]

## INDIAN MISSION.

Extracts from the Annual Report of the Methodist Missionary Society:

1. The Wyandot mission, as being the first fruits of our harvest of Indian converts contin-

ues to give evidence of its being under the smiles and protection of God. Fifty probationers have been received into the church during the past year: the number of church members is two hundred and twenty-three. The meetings are regularly attended, and the native converts are improving in the various arts of agriculture and domestic economy.—That branch of the mission at the Big Spring, about twelve miles from Sandusky, is prospering in temporal and spiritual things. Fifty children are regularly taught in the schools. Several members of the church in this mission have left the world in the triumph of faith, during the year, leaving a testimony behind them that they died in the Lord. Here are one missionary and two school teachers.

2. The Cherokee mission employs no less than seventeen missionaries, including a few interpreters. There is a regular district formed in the nation, including five circuits and five schools. There were at the last report seven hundred and thirty-six church members, and a number of children attached to the schools.

What effect the present movements in respect to these people may have upon their religious state, we cannot tell; but whatever may be their fate, whether they remain peaceably upon their lands or remove west of the Mississippi, it is pleasing to reflect that there are men to be found who are willing to identify their interests with those of the Indians; so that if they are removed from their present abodes, these men of God will go with them.

3. But of all our aboriginal missions, the Choctaw presents the most cheering prospects. It is only about two years since the work of reformation commenced among these people, and it has spread with a rapidity, deepening and widening in its course, which, while it excites a pleasing astonishment in the pious beholder, plainly announces the hand of God as its Author and Supporter. So thorough has been the reformation, that they have not only forsaken their heathenish religious customs, but ardent spirits, that bane of Indian improvement, has been banished from the nation by a solemn decree.

This mission employs three missionaries, three interpreters, and four school teachers, but more are greatly needed, which it is hoped, will speedily be supplied. There are now upwards of four thousand church members, and all the principal men of the nation, with the exception of three or four, have embraced Christianity, so that none is left to speak against the same.

4. The Oneida mission is now reported for the first time on the list of missionary stations. The remnant of this tribe of Indians are located on the Oneida reservation in the interior of the state of New York, and have been partially civilized for some time. Instead, however, of having become reformed in their morals, they were evidently becoming more and more corrupt, and seemed to be melting away under the heated influence of intoxicating liquors, like the ice before the warming beams of the sun. In this deplorable state they were when one of the young converts from the Mohawk tribe from Upper Canada visited them a little

more than a year since. Addressing them in their own language concerning the things of the kingdom, God attended the word with the energies of His Spirit, and made it the power of God unto salvation. In this manner a glorious reformation immediately commenced, and it has been progressing ever since. There are now connected with this mission, though it has met with a severe trial in the backsliding of the chief instrument of its commencement, and the loss of the mission house by fire, one hundred and eleven church members, and a school which is in a flourishing state, consisting of seventy-nine scholars, seven of whom are able to read and write.

Through the labors of some of these native converts, the work has extended to the Onondagas, and through their instrumentality a society has been raised consisting of twenty-four members, three of whom are chiefs.

These are all the aboriginal missions in the United States. These employ twenty-one missionaries, besides several interpreters, twelve school teachers, and include five thousand and seventy church members, and upwards of four hundred children in the several schools.

Though the missions in Upper Canada are now no longer under the immediate control and care of this society, yet from the interest they have heretofore excited, and still continue to excite the following brief notice of them is given.

1. At the Grape Island there is one missionary, who has under his care two hundred and ten Indians, one hundred and twenty of whom are members of the church, one school consisting of sixty children, thirty-four of whom are able to read in the New Testament.

The men have been actively employed, and have done most of the work in building a frame workshop, forty feet by twenty four, two stories high; the lower story is for cabinet work, the upper for the employment of the females. There are in this island twenty-eight buildings, among which are twenty-three dwelling houses, one chapel, a school house, a hospital, store-house, and workshop.

2. At the River Credit there is one missionary, having the care of a community consisting of two hundred and forty, one hundred and forty of whom are church members. Here are two schools, consisting of fifty-five children, under the tuition of two native teachers. They have thirty dwelling houses, four public buildings, one of which is a house of worship, forty feet by twenty-four, and two stores. One hundred acres of land are under improvement, and cultivated by the Indians.

3. The Mohawk mission at the Grand River consists of one hundred and seventy-five church members, three schools numbering sixty children, who are taught in the English and Indian languages. The Indians have lately built an excellent frame chapel, forty by thirty feet. On this reservation there are about two thousand natives, and the mission is prosperous and promises much good to these people.

4. The Rice Lake mission employs one missionary. There are here two hundred Indians under Christian instruction, ninety of whom are members of the church, and they have

commenced to build a chapel forty by thirty feet. They have also an excellent school house, in which fifty two children are taught on the infant school plan.

5. Among the Mohawks on the Bay of Quinty, where there are about three hundred Indians, there are about forty members of the church, and a school consisting of seventeen children. This mission is in a prosperous state.

6. At the Muncy Town, on the river Thames, and Sauble river, there are seventy members of the church, under the care of one missionary, and twenty-five children in school.

The following new missions are now reported for the first time:—

7. At the Schoogog Lake, there is one missionary, who has two schools under his care consisting of forty children, and several of the Indians, though the exact number has not been reported, are truly pious, and the prospects very promising.

8. At the Snake Island, in lake Simcoe, there are seventy adult Indians under religious instruction, and a school of about twenty children. A school house and parsonage have been built here during the past year.

9. Yellow Head mission, on another island in lake Simco, consists of one hundred and fifty church members, under the care of one missionary, and a school of forty children. Here a mission house has been built the past season.

10. A mission has been commenced under favorable auspices at Mah-jedusk Bay, which empties into lake Huron. Here a school has been established under the care of James Currie and David Sawyer, the latter of whom is a native youth twenty-one years of age, who was educated in the mission school at the river Credit, and promises much usefulness. These two teachers live in a hut by themselves, and teach the aged religion, and the children to read.

This new station is considered very important as being the rendezvous of a great number of Indians annually from the north. The Rev. John Atwood, who resides at Yellow Head, has charge of the three stations at Yellow Head, Snake Island, and Mah-jedusk.—The whole number in these three places is about six hundred, most of whom have embraced Christianity, and seem much devoted to the service of God.

The whole number of pious Indians	
is about	1100
Under religious instruction	1800
Number of schools	16
Children	420

Among these children about one hundred are able to read in the New Testament, nearly as many are writing, and in three of the schools about thirty are cyphering.

In some of the schools the infant school system is introduced to very great advantage, the children acquiring, by this improved method, a knowledge of their lessons much faster than by the method heretofore pursued.

The general prospects for the extension of this gracious work, among the thirty thousand Indians in this province, who all speak the



same language, far to the west and north, are becoming much more promising.

Of the missions among the new settlements in that country, we have received no particular information.

If we add the missions in Upper Canada to those enumerated in the United States, it will make the whole number of missionaries forty-eight, and the number of Indian converts to the Christian faith six thousand one hundred and seventy, and about eight hundred and twenty children in the several schools.

### THE CHOCTAW INDIANS.

The National Intelligencer of the 24th ult. contains several letters from respectable white gentlemen in the vicinity of the Choctaw Indians, giving their testimony to the rapid improvement of that tribe in civilization within the last few years.

W. Ward the United States agent for the Choctaws, says:

I have been the agent for this tribe since the year 1820, and have been most of the time since in the nation. I have no hesitation in saying, that the improvements in their general habits of life, have far exceeded my expectations, particularly within the last two or three years.

The nation begin to live like white people, and they dress quite decently at public collections. They begin to raise plenty of stock of all kinds, and have generally supplied (in part) the neighboring whites with pork and beef.—Much has been done for this nation by preventing ardent spirits from being brought into the nation, as most of the natives have a strong propensity for drinking. It was common, when I first became acquainted with them, to have a drinking frolic at all public gatherings; but of late, two or three thousand will be collected, and not one to be seen drunk.

Capt. Benjamin Johnson of Kentucky, says:

I have been acquainted with the Choctaw tribe of Indians, more or less, for about fifteen years past, and more intimately with them for the last eight years; and am satisfied that their means of living by the chase have much declined; but that they have been gradually and pretty generally improving in the art of making clothing and subsistence from the cultivation of the earth. They have also imbibed a disposition for more regular government, and have discarded most of their former barbarous and cruel usages of punishment, without discrimination between the different grades of crime. At this time there is an unusual impulse amongst them for attending religious exercises.

Stephen Ward, sub-agent of the U. States for the Choctaws, says:

I have lived in the Choctaw nation of Indians five or six years, and have travelled in the nation a good deal during that time. I see a very great change in the red people for the better. Their condition is improving rapidly. They are spinning and weaving, and making their own clothing of good homespun cloth. I have myself bought many yards of cloth from full blooded Indians of their own make. Ma-

ny of them raise plenty of cotton for their own use.

A great many of the full blooded Indians raise more corn than they use in their own families, and sell it to those who live on the great mail road to New-Orleans. I have myself bought many hundred bushels of corn from full blooded Indians. These people have stocks of horses, cattle, hogs, &c. Some of them have large stocks, and appear to live plentifully.

Last Sunday I was at a camp-meeting near the agency, and saw a great many of these people. They appeared to pay great attention to the preaching, and as good order was observed among them, as among the whites on similar occasions. I noticed the people much, and can say with truth, they have improved more than could be expected. They were dressed, many of them, in cloth of their own making, some in calico; all clean and decent. Nearly all the men I saw at the meeting wore pantaloons. There was a large collection of red people, and many of them rode good horses. All this I have seen with my own eyes.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 17, 1890.

#### HARTFORD FEMALE AFRICAN SOCIETY.

Among the numerous meetings in behalf of benighted and enslaved Africa which, we are rejoiced to see, graced the Anniversary of our freedom, we have noticed none more gratifying than that of the "Hartford Female African Society." A notice of its first anniversary meeting on Monday the 5th inst. is given in the Conn. Observer. Statements respecting the Colony of Liberia, whose popularity is now everywhere keeping even step with its usefulness were made to the meeting, and a Report of the Secretary, Mrs. Sigourney read—of which we have subjoined an extract. A vote was passed to "devote the avails of the contribution of the present year to the payment of the passage of liberated female Africans, to the Colony of Liberia."

The meeting was rendered additionally interesting by the presence of an "Auxiliary Society of colored people, composed of members of the Sunday School in the African Church of that place. It is regularly organized and under the care of a President, Vice President, Secretary, Treasurer and Board of Managers, chosen annually by vote. Each member is bound to pay one cent on the first Sunday of every month, to aid the Colony of Liberia; and accompanying the amount of their subscriptions for the past year, was presented the following brief and expressive"

#### REPORT:

"The Society in the African Sunday School at Hartford, Auxiliary to the 'Hartford Ladies' African Society,' beg leave to report,

That the blessing of God has attended their first attempts to do good to Africans, in contributing for Liberia.

While we have heard of the Colony of Liberia, and the Asylum which it furnishes for Africans who are destitute of a home, our hearts have been moved to contribute our mite towards the support of this Colony.



Although our Heavenly Father has given us but little money, we rejoice to add our mites as well as our prayers for Africa, in company with the wise and good."

ADDRESS TO THE "HARTFORD FEMALE AFRICAN SOCIETY."

Assembled on this the first anniversary of our Institution, many cheering views of the object which we have adopted are presented to our contemplation. \* \* \* Leaving the broader illustrations of this magnificent charity, and those motives of political justice and wisdom, which have been so fully urged by the ablest pens, we would simply state a few of the claims which seem to press upon us, as females, and as christians.

Since the domestic sphere is our allotted province, it is natural that we should be deeply susceptible to whatever disturbs its tranquility, and destroys its honor. Has any form of evil been tolerated among mankind, which so effectually invaded its bounds, sundered its ties, wrecked its cherished joys, and obliterated its dearest hopes, as the slave trade? Parents flying from their desolated abodes, children torn from arms unable to protect them, villages devoted to the flames, peaceful tribes suddenly involved in strife and bloodshed, furnish combinations of misery which in this country of freedom and happiness, it is difficult to bring home to our hearts. "Who," says the philanthropic Clarkson, "who is that wretched woman, whom we discover under yon lofty tree, wringing her hands, as if in the agonies of despair? Three days has she been there to look and to watch. This is the fourth morning, and no tidings of her children yet. Beneath these spreading boughs they were accustomed to play. But alas! the savage man-stealer interrupted their innocent mirth, and has taken them forever from her sight."

But who can adequately describe the horrors of the slave-ship? The suffering of confinement, impure atmosphere, hunger, and cruelty, the yearning of the tender heart after its native land and parted friends, the madness of despair preying on prouder spirits, the frequent corpse plunged beneath the dull, unaccusing wave, attest how bitter is the tyranny which man may exercise over his fellow-man. Yet to these victims, home, kindred, and "palm trees' shade," are so dear, that even the slave-dealers, who are wont to excuse a part of their brutality, by the false plea that Africans are deficient both in sensibility and understanding, take their departure when their cargo is completed, under covert of the night, in order to avoid the bursts of agony, which the sight of the receding shores, calls forth from those hopeless bosoms.

Slavery thus fearful in its commencement, loses none of its revolting features, after it becomes an established system. Its influence upon our own sex, is painful in the extreme. Exhibition for sale in a public market, toils often imposed without attention to health, or pity in sickness, the lash, the fetter, the undisclosed secrets of household abuse, debase the character, until the reproach of their tyrants almost assumes the aspect of truth, that they form a link between human and animal nature. In addition to these woes, the effects of ignorance, a studied seclusion from all that can waken intellect, or inspire hope, produce an incapacity of correctly discharging toward their offspring, either the duties of physical care, moral example, or religious education, thus depriving the maternal heart of its dearest privilege and highest solace. Yet we would not be understood to say, that the intercourse between master and slave is always chargeable with inhumanity. \* \*

There is yet another point of view in which this

subject presses upon our attention. Wherever moral or intellectual degradation exists, it seems to be the fate of our sex to sink the deepest in wretchedness, and lowest in the scale of community. Physical force and energy of character give to Man even in a savage state a prominence when any exigence arises which demands the use of those qualities. But Woman without principles of virtue is prone to be distinguished either by infirmity or sin, and Man divested of religious restraint, loses for her that respect and regard which are necessary to render her lot tolerable. The privileges which as equals and companions are accorded to our sex, we owe to the religion of Christ. It has bowed the mountains, and raised the vallies from the dust. Africa yet remains the victim of an absurd and degrading superstition. Where the dread of Slavery has not penetrated, the worship of idol gods holds the soul in bondage. We would desire to shed upon our African sisters, that holy light which cheers the journey of life, and the slumber of the grave. We would lead them to His throne who hath "made of one blood, all who dwell upon the face of the whole earth." As a spot whence the knowledge of salvation may be disseminated over benighted Africa, we turn toward the Colony of Liberia, with the most animated hope. Of its preservation in danger, its rapid increase, its accumulating resources, you have already heard through so many channels, that it is unnecessary here to absorb your time in their recapitulation. While we look with gratitude to Him who has established this "city of refuge," to which the oppressed may fly, while we joyfully anticipate the blessings both temporal and spiritual which may in future emanate from it, we still feel that Africa by her present wretchedness both at home and abroad, pleads with an irresistible voice to female sympathy. Therefore do the daughters, the sisters, and the wives of this protected and happy community unite in the charity which this day impels to new efforts, while the mother teaches the little being whom she lulls upon her bosom, a prayer for long-benighted, much enduring Africa.

Shall we conclude these few remarks by borrowing the words of an eloquent statesman? "When we shall, as soon we must, be translated from this, into another form of existence, is the hope presumption that we shall then behold the common Father of the whites and blacks, the Great Ruler of the Universe, cast his All-Seeing Eye upon civilized and regenerated Africa, its cultivated fields, its far-famed Niger and other great rivers lined with flourishing villages, its coast studded with numerous cities, and adorned with towering temples dedicated to the pure religion of his redeeming Son, and that from this glorious spectacle he will deign to look with approbation upon us, the humble instruments who have contributed to produce it?"

LYDIA H. SIGOURNEY, Sec'y.

Hartford, Monday, July 5th, 1830.

*Revivals in Boston and Vicinity.*—The present is a most interesting time in regard to revivals in Boston and vicinity. There is a cloud of rain over us, and so soon as there is sufficient attraction in the church to bring down the drops, it will seem as if the windows of heaven were opened. This attraction is to be made by constant communion with God, and earnest prayer, on the part of every individual. Christian, "the Master is come and calleth for thee."—Recorder.

FROM MALTA.—A letter to one of the editors of the Journal of Commerce, dated Malta, (Mediterranean,) May, 1830, says, "Mr. and Mrs. Bird and family, and Mr. and Mrs. Whiting, missionaries of the American Board, sailed hence on Saturday, May 1st, direct for Beyroot.

## MISSION TO MISSOURI.

The Trustees of the Missionary Society of Connecticut have appointed seven young men of the Auburn Theological Seminary, as Missionaries to Missouri and the adjacent country. They have been ordained, in reference to this mission, and expect to enter on their work early in the fall. That there is need of laborers in the field to which they are designated, will appear from extracts from a letter sent us for publication. It was written in Missouri, under date of June 1, 1830, by one who has resided several years in that State, and knows well its character and its situation, in reply to some enquiries from the 'Western Fraternity,' a society in the Auburn Theological Seminary, whose members are all pledged to become Missionaries in the valley of the Mississippi.—*Conn. Obs.*

When you have been long on Missionary ground, and have toiled alone until your strength is gone, you will know how cheering it is to be informed of whole companies of young men, waiting and anxious for the field. Recruits, recruits! how precious the very word to a war worn soldier. Not less precious to a soldier of the cross, at a frontier post.

Such was your letter to me. It found me sick—unable to write—unable to preach. Yes, I found it as I came home from a missionary tour, on which I had been absent four weeks, unable to walk the room without the aid of a staff. And until the present hour I have not been able to answer your request.

I will make use of the following facts as a plea for help. We have but eight ministers in the presbytery of Missouri. The field is large, and our work is hard. We want help. We do not design to complain, but we faint.

Some who toiled with us are dead. I could think in five minutes where to place your men, if they were here. All north of a line drawn from St. Charles to Jefferson city, and along the Osage River. Here are eight counties, north and west of me, in which there is not a Presbyterian minister. One of these, the county of Howard, containing a population of nine thousand souls.

The Catholics are "numerous" along the Mississippi. They are making a powerful effort and extending into the interior. They have a College at St. Louis, and many seem willing that they should conduct the business of education.

Intemperance abounds to a considerable extent. There are some Temperate Societies. *One here.* The Sabbath is fearfully disregarded. Our voices are raised on this subject almost in vain. We have some Sabbath Schools, Tract Societies, and Bible Societies, just where Presbyterian Ministers have been able to establish them. Common schools are in a very imperfect state, though they exist in considerable numbers. There is no Academy in Booneville, established by law, and taught at present by a graduate from Middlebury College, Vt. There may be others in the State, I know of none however. There are ample funds in the State for the encouragement of schools, academies, and colleges. The Governor of Missouri told me, he thought the State could in a very few years, command two hundred thousand dollars at least. There is considerable interest felt on this subject among intelligent men, of whom we have our full share.

The soil of Missouri, at least a great portion of it, is like that of some fairy land. It is exceedingly rich.

The climate of Missouri is mild, but variable. I have never known a case of yellow fever in the state

during a residence of four years. I have heard of two at St. Louis, brought up from New Orleans. I have never been conscious of fear in this respect. Eastern men who settle in the bottom lands, will be exposed to bilious attacks. A little medicine, however, taken at the proper time, will secure them. My health has generally been good. It is now bad only from excess of labor. Our clergy from the east do not complain of climate. Selections may be made in which there will be nothing to fear. This part of the state is well watered. As to productions, every thing grows here, peculiar to such a climate. The spirit of emigration is increasing. The emigrants are from all parts of the world, but most of them from the southern and western states. Steam-boats are constantly running both on the Mississippi and Missouri. Booneville is beginning to be almost like a sea-port. No serious obstruction is found to exist.

## SUNDAY MAILS—CHURCH AND STATE:

The following paragraphs are from an article in the North American Review on Sunday Mails. It is consulatory to see a journal of the calibre and deserved popularity of the North American Review stepping out thus frankly in defence of public morals—if it were only for the shelter which we "lesser glories" get thereby from the obloquy aimed at us for endeavoring to do it alone. Those patriotic minds that have been so much oppressed with dismal dreams of "Church and State" will, we hope, get relief too in finding that the "union" is not all the work of "priestcraft." For here is advocated the very "union" at which these ambitious Christians have aimed. It has been their avowed and undisguised object to engraft upon "public opinion" the truths of religion and the principles of good order, and thus instil so much of the church into the state that its 'rulers should govern "in the fear of the Lord." A dismal "union" this!—sufficient and ample, as the history of our race and the word of God each bear witness, to have excited all this opposition and outcry.

No state of ancient or modern times ever obtained any real stability, of which the government did not rest, in one way or another, on the steadfast and immovable rock of Religion. Under our free and happy forms of political constitution, the only way in which this salutary principle can produce its beneficial effects, is by its influence on public opinion; and however much we may regret to differ from the very respectable committee whose report we have been examining, and the writers who concur with them, we have no hesitation in expressing our conviction that the people of the United States have nothing better, in regard to their political concerns, to hope or wish, than that all their agents should be influenced in the exercise of temporal power by religious belief. This would not bring about, as the writer above alluded to supposes, without apparently attaching any very distinct meaning to the terms, a union of Church and State; but it would procure us the blessing of Providence—a wise, liberal, efficient, and above all, honest administration of the government in all its branches—a condition of general and constantly progressive prosperity,—and to sum up all in one word—peace.

'Whether we eat or drink, or whatever we do,' we are directed in Scripture to 'do all to the praise and glory of God.' It is expressly enjoined on rulers in particular, to govern in the fear of the Lord. It is in fact the peculiar virtue of religion, as a motive of action, that it is applicable on every occasion, and

to every part of conduct. It is one branch of our religious duty to obey the constitution and laws of the land; and if the constitution prohibit the establishment of a national church, it is the religious duty of a representative, even though he individually prefer an establishment, to vote against any project of this kind, until the prohibition of the constitution be repealed; but even in voting against an establishment, he is or ought to be as much influenced by religious considerations, as if he voted in favor of it. It is impossible, in short, to conceive a case, either in public or private life, in which it is not the duty of every member of the community to act under the influence of religious motives; and in proportion as an individual is more completely influenced by such motives to the exclusion of any others, which have their origin in mere expediency, so much the more probable is it that he will avoid error, and render himself acceptable to the Great Judge, to whom he ultimately to give an account of the deeds done in the body.

#### SABBATH SCHOOL MEETING AT PRINCETON, N. J.

A general meeting of the citizens and students of the Theological Seminary and College at Princeton, was holden, in that place on the evening of the 4th inst., in support of the Sabbath School resolution. The General Agent, Mr. Baird, was at hand to render the Society's resolution the countenance and support of *facts*, and give an account of the generous reception which it has received in other places. A table in another part of our paper exhibits the fearful lack of this means of moral instruction in the western part of our country. But about 1 in 25, it appears, of the youth who are of the proper age to be gathered into Sabbath Schools, are furnished with the means of doing it. Mr. Baird made an appeal here pertinent to the place and occasion, by a call for help from the young men of our Theological Seminaries, and all others who feel an interest in engrafting a love of virtue and a desire for knowledge upon the rising generation of our land. He dwelt upon the point "*that if this be not done soon it will be impossible to accomplish it in many places, owing to the efforts of the enemies of the gospel in prejudicing the minds of the people against an institution whose benefits they have not tasted.*"

Mr. B. was followed by Rev. Dr. Carnahan, President of the College, Rev. Prof. Miller, and Mr. M'Dowell a student, of the Seminary. Twelve or fifteen individuals headed a subscription with \$130, and committees were appointed to extend in the town and Colleges, where \$200 had been subscribed previous to the meeting.

#### SABBATH SCHOOLS IN RHODE ISLAND.

Mr. M'Dowell, a student of the Theological Seminary, gave, (in illustration of what may be done by a little pains-taking,) an interesting account of what had been recently done, by himself and a band of five or six of the brethren of that institution, in the state of Rhode Island. He stated that through the exertions of these laborers and of two students of Brown University, more than 90 Sunday schools were established in that State, during the last six weeks, and that funds had been raised to promote the cause there, to the amount of more than \$500, besides several hundred dollars raised for libraries! He mentioned several interesting facts which I can-

not now state, and concluded by saying that there is now a Sabbath school for one out of every three school districts in that State! A fact which cannot be said of any other state, and yet a little while ago that State was behind every other in New-England. The Rhode Island Sunday School Union contemplates employing a perpetual agent to increase and sustain Sunday schools throughout their limits.—N. Y. Obs.

#### SABBATH SCHOOLS IN THE VALLEY OF THE MISSISSIPPI.

At the meeting of the General Association of Mass. in Groton, on the 24th ult., the Sabbath School resolution received another generous endorsement. The Rev. Dr. Beecher and the general Agent of the Mass. S. S. Union took occasion to urge upon the Massachusetts churches the importance of co-operating in the effort. To young efficient laymen, and to females they commended the enterprise, as offering an unbounded field of usefulness to such as would volunteer their personal services, in training up children and youth to bless our country and the church of our God.

At the close of their addresses these gentlemen offered each to give twenty-five dollars, if eighteen others would volunteer to do the same, the proceeds to be applied to the support of a S. S. Missionary in the Valley of Mississippi. In a few minutes twenty-eight gentlemen subscribed the specified sum.—Twelve more, it was added, would be sufficient for the support of two missionaries, and they will doubtless be forthcoming.

This effort is a broad and sublime charity, and it should be matter of common congratulation, and fervent thanksgiving to Almighty God, that it has been met in such a spirit. We hope that a narration of the cheerful doings in Philadelphia and New York may breed the same contagion everywhere, which has already been communicated to many places. The "*stock*" as Dr. Rice pleasantly termed it, is popular and has gone well. He remarked at the meeting in New York, that "Sabbath Schools were the great moral rail-road upon which the chariot wheels of mercy were to roll through our land." That at the meetings in Philadelphia he had taken one share in the stock, and was so well pleased with it that he now wished to take another.

#### NEW-HAVEN COUNTY TEMPERANCE SOCIETY.

A meeting of the New Haven County Temperance Society, was held at Wallingford, on the 1st inst. Owing to the peculiar busy season of the year, there was not so full a delegation as usual. The following Societies were represented. New Haven City; Young Men's do.; Branford; North Branford; North Haven; Northford; Guilford; West Haven; Derby; Wallingford.

In the afternoon, addresses were delivered by the Rev. Thomas Robbins, of Stratford, and Prof. Silliman, whose statements were corroborated by some remarks founded on experience from Mr. Brewster, of New Haven.

Mr. Robbins delivered a learned discourse on the promising aspect of the times, and the duty of even

good man to aid the benevolent efforts of the day, to improve the condition of the world.

Professor Silliman went into a scientific and able examination of the properties of alcohol; its effect upon the human constitution in a physical and moral light; and the great public and private evils connected with its common use in the form of distilled spirits. He remarked in his usual happy and pertinent manner on the simplicity, fitness and success of the remedy presented in the organization of Temperance Societies; and on the obligation resting on every patriot and Christian to examine this subject with candor and to act with prudence and firmness in the course dictated by reason and conscience. The whole address was characterized by that spirit of urbanity and kindness which is calculated to make friends even of opposers. If there were any hearers who were not convinced by the arguments, (and we think there were none) it is believed that all went away with more knowledge and better feelings than they came.

There was a very respectable audience, but not so numerous as there would have been at a less busy season. Those present listened with delighted attention, and showed by their countenances that they felt themselves amply repaid for their attendance. The only thing necessary to commend this cause entirely to the candid, intelligent and virtuous, is to give it a fair hearing as presented by its able and eloquent advocates. And there is no stronger proof of the weakness of the opposition, than the reluctance manifested in some quarters to hear the truth and examine the facts. There are doubtless in this as in all other associations for promoting great public interests, men who are over zealous and give just cause of offence; but let Temperance Societies be judged by their operations, their effects, and the views of those who control them, and they will be regarded as a safe, simple, and efficient means of removing a great national evil.

The next meeting will be held at North Milford on the third Tuesday of August. There was a general and strong opinion expressed at the meeting that it is of great importance that every branch send a delegation if possible. These meetings will lose much of their interest and utility unless a serious effort is made to secure a more full representation.

July 8th, 1830.

### SUMMARY.

**Turkey.**—Dr. Korek, who is laboring successfully to promote schools in Greece, writes to the B. & F. Society:—"Even in the Turkish Dominions they are about to establish schools. On the request of Mr Barker, in Smyrna, I sent Scripture and other Lessons to a Lancasterian School, about to be established in Melamea, a city containing 10,000 inhabitants, about five hours' ride from Smyrna. In Mytilene, I hear, three Lancasterian Schools are established; and they have lately sent to me from Cyprus for a School master."

This, we suspect, relates to the Greeks in the Turkish Dominions, and not to the Turks, though Dr. K. does not inform us distinctly.—*Pt. Chron.*

**Young Men's Temperance Meeting.**—A very numerous meeting was held at the City Hall, on Monday evening, when Mr. John H. Rouse was called to the Chair, and Mr. Isaac H. Hommedieu was chosen Secretary.

A Constitution was then read, and adopted, as the

Constitution of the Young Men's Temperance Association, of Norwich, Auxiliary to the American Temperance Society—to which, in a few moments, were attached the signatures of 57 young men.—*Norwich Courier.*

**American Bible Society.**—The Am. Bible Society, since its formation in 1816 had received before its Annual meeting in May, 1829, the sum of \$658,570.42 and during this period of fourteen years, they had issued 845,397 copies of the scriptures, that is, one copy for every 77 cents and 9 mills, they have received.\* They who cry pre-empt, say that the Bible Society receives \$8 for every copy of the scriptures it issues. Truth says, that they receive less than 78 cents for every copy.

\* In this estimate no allowance is made for what has been vested in permanent funds, expended in support of agencies, printing establishments, &c.

**Roman Catholic Liberality.**—We extract the following sentence from the Jesuit, of June 19. Satan himself was the bad companion and intimate acquaintance of the pious Luther.

**Rational Celebrations of our National Independence.**—At Brooklyn, on Monday, we understand there was an exhibition of the Infant School in the Presbyterian church, which was witnessed with delight by a large number of spectators.

At Albany, as a part of the ceremonies of Independence, upwards of 1,500 pupils of the Sunday Schools assembled, and marched through the several streets to the Second Presbyterian Church, where appropriate exercises took place.

At Catskill, 700 pupils of the Sunday Schools walked in procession. In the afternoon a new house erected for infant schools was opened.

At Hudson, the Temperance Society assembled in the Court House, and were addressed by B. F. Butler Esq. of Albany.

**In Boston.**—At 8 o'clock on Monday morning nearly 1200 children of the Boston Sabbath School Union, with their teachers, and a large concourse of spectators, assembled in Park-st. church; and after the appropriate exercises of reading the Scriptures, singing and praying, an address was delivered by Rev. G. W. Blagden of Brighton.

**The Cherokees.**—The New-York Commercial states that Mr. Wirt is engaged to argue the cause of the Cherokees before the U. S. Supreme Court.

Two lads from Smyrna, named Vanlenep, have arrived in this city, and are to be educated at Amherst, Mass. College.

The projectors of the New-York University have raised 90,000 of the \$100,000 requisite to commence operations.

**Liberat Donation.**—Thomas Blewitt, a Baptist brother of Richmond co. N. C. has lately given the sum of one thousand dollars to the American Bible Society.

### ECCLESIASTICAL RECORD.

The Rev. Mr. Bury, late of Albany, has accepted the invitation of the Vestry of St. Paul's Church, Detroit to take upon him the office of Rector, and has entered upon the duties of that station.

Rev. Levi Pratt was ordained June 23d, as pastor of the church in Hatfield. Sermon by Rev. Dr. Humphrey, of Amherst College, from 1 Cor. 3 : 6, 7.

At Saco, Me. on Wednesday last, Rev. Jason Whitman, over the Church and Society of the second parish. Sermon by Rev. Mr. Gannett, of Boston.

On the 23d ult. the Rev. Wm. L. Strong late of Somers, was installed pastor of the Congregational Church and society in Reading. Sermon by Rev. Mr. Nash of Tolland.

Installed at Somers, on the 30th ult. over the church and congregational society in that place, Rev. Rodney G. Dennis, late of Topsfield Mass. Sermon by Rev. Mr. Hawes of Hartford.

On the same day the Rev. Mr. Arms was ordained at Hebron, and set over the first Congregational church and society in that place. Sermon by Rev. Mr. Linsley of Hartford.



## DISTRIBUTION OF TRACTS.

From the reports of monthly distributions made to the Board of the New-York City Tract Society at its late meeting, are selected the following incidents. It is of little account that these dumb messengers of good, bring back their tale of good done, unless the humane will be induced to "go and do likewise." The distribution of tracts is a sly way of doing good, sure though unostentatious—that may be improved without encroaching on one's time, money or business—and that will return a certain profit to the distributor, such as neither of them can ensure.

A distributor in the First Ward says: "A man who called me a mad dog at the last distribution, has become my warmest friend. He had read the tract for this month before I came round, and spoke well of it. I feel myself doubly paid for all my exertions."

A gentleman who distributed this month in six districts in this Ward says, "I notice with pleasure the melioration in the manners and condition of the poor, owing, as appears to me, to this distribution of tracts. They are more civil and grateful; their persons and habitations have assumed greater neatness, and they are more anxious to be instructed, and to send their children to week day and Sabbath Schools."

A gentleman informed one of the distributors, that he had derived much benefit from the perusal of the tract on Temper, and from that entitled "The Watchmaker."

Three sailors met one of the distributors at the beginning of the evening and enquired the way to the Theatre. He informed them, and put a tract into the hands of each of them. "Come along," said one, "these books will tell us all about the play."

A distributor in the Second Ward met with a young colored man in a declining state of health, and a poor colored woman apparently near her end, both without religion, but deeply concerned for their souls. He conversed with them, and left the poor woman tracts suited to her case.

A distributor in the Thirteenth Ward says: "One man who refused the tract *twelve successive months*, received it with much apparent pleasure. The thirteenth time I was about to give it up as a hopeless case, but finally I thought I would try once more, perhaps the Lord has been there since I was, and to my surprise he received it very pleasantly. May the Lord bless it to the conversion of his soul!"

A distributor in the Fourteenth Ward, says, "I find work to perform in my district, for every leisure hour in the month, and could occupy many more hours if I had them. I have found many families that do not attend public worship, and have made it my practice (in some instances successfully,) affectionately to persuade them to attend. I feel unqualified for my task, but endeavor to go forth begging the Lord to speak through me. The most discouraging part of my district is where I find the soul-destroying rum-shop. Almost all the misery I have found has this worm at the root."

The report of another most faithful distributor is as follows: "Of the 80 families in my district, 8 attend Methodist churches; 10 Epis-

copal; 11 Presbyterian; 8 Baptist; 3 Reformed Dutch; 2 Lutheran; 2 Universalist; and 22 Catholic; 11 are not attached to any denomination, I is a Deist; and 1 French. Of the 80 families, 66 have a Bible, and 14 are destitute. Of the destitute, 5 wish to be supplied, and the remaining 9 either do not wish it, or do not give sufficient evidence that they will use it properly, to make it proper to supply them. I was cheerfully received in all the families except 2. An afflicted woman expressed great gratitude for my regard for the spiritual welfare of her family, deplored that her husband was a Deist, but said she believed God had sent that trial, as well as much bodily infirmity, for her good; for they had led her to consider her deplorable state as a sinner; and as she hoped, submissively to trust herself and her all in the hands of Christ. There she found consolation when every other source was dried up."

**BETHEL UNIONS IN THE WEST.**—A Bethel Union was formed at Cincinnati, Ohio, on the 1st ult. by Christians of the different denominations, to provide preaching for the boatmen employed on that river, and frequenting that port. Lieutenant Page, an officer of the United States Navy, was present at the meeting, and promoted the object by a public address.

## REV. JOEL PARKER.

Mr. Parker has been dismissed from the pastoral care of the 3d Presbyterian Church in Rochester, with the view of aiding in the establishment of a new church and society in the city of New-York, where he has been invited by a number of pious public spirited gentlemen, residing in the first ward, who have long felt the need of more ministerial labor in that section of the city. He will commence preaching in a small hall which has been hired for that purpose.

It is a singular fact that, while, as we have reason to believe, not an individual member of the church or society but would have wished to retain their pastor, and notwithstanding the most perfect harmony and good feeling prevailed, yet when Mr. Parker made known his reasons for wishing a dissolution of the pastoral relation to a large meeting of the church and society, the vote for granting his request was unanimous; and in their prompt and unanimous decision to sacrifice their own feelings to effect a greater good, they have given the best possible comment upon a prominent doctrine which has been urged upon them by their pastor, viz. that "the field is the world," and whenever and wherever a minister or a private Christian can do the most to advance the cause of the Savior, then and there he should go and do it.

The sincere regrets and earnest prayers of the 3d church will attend him.

This church is now destitute of a pastor, and without any provision for a future supply. It will therefore look to the Great Head of the Church to send one speedily, whose labors he shall be pleased to own and bless.—*Rochester Obs.*

## REVIVALS.

*From the Vermont Chronicle.*

## REVIVAL IN ORWELL.

MR. EDITOR.—I here send you a brief account of the wonderful works of God in the midst of us, in saying souls and in enlarging his church.

Previous to the commencement of this revival, it was truly a season of darkness, and the ways of Zion mourned. Only a few seemed to long and pray for a revival of religion, and even those few were often discouraged and ready to faint.

About the first of last October, it was proposed in church meeting, that a number of brethren be appointed to visit every member of the church, labor to stir up their minds by way of remembrance, and urge them to awake to the everlasting concerns of perishing sinners around them. In this meeting, many were convinced that something must be done here, or this people would be ruined—forever ruined. Accordingly, a visiting committee was appointed, and by prayer and application commended to their work. This effort was greatly blessed in some instances, to deepen feeling, and excite to duty.

After the church had been visited, which was about the middle of October, a day of fasting, humiliation and prayer was appointed. Every age and class were intreated to attend, and the church urged to make it a special subject of prayer, that the Holy Ghost might fall upon us, to humble and quicken professors, and awaken the impenitent. When the hour for meeting approached, to the disappointment of many, a multitude flocked to the house of God, and very soon it was evident that the Holy Spirit was there. A divine solemnity reigned through the assembly, and all appeared to listen for eternity. The Rev. Mr. May, from Whitehall, was with us on this memorable day, and proved a blessing to our souls. In the morning, the church was particularly addressed on the object of our meeting, and the necessity of being out of the way of sinners—of feeling that it would be better for us to die, than be means of the destruction of souls.

In the afternoon, an opportunity was given for confession, to all who in heart mourned over their past coldness and stupidity, and now indeed determined to come out from the world and be decidedly for Jesus Christ. Consequently, a goodly number of persons arose and with tears confessed and bemoaned their sins before God. At this time, especially, feeling in the assembly increased, and the big tear was seen rolling from the sinner's eye. If Christians confessed, and wept, and mourned, and trembled before God, the impenitent began to think they were in danger, and that impending ruin would overwhelm them, did they not escape, and fly to the Lord Jesus Christ.

From this place of awful solemnity, Christians retired to their closets; and in some instances, nearly the whole night was spent in ardent prayer, first, for their own sins, and then for sinners, that they might not perish, but have eternal life.

Soon, it was manifest that a great number

were troubled, and some under deep conviction. Hence from necessity our meetings increased to 19 in a week, all which were very fully attended. The first hopeful conversion occurred about a week after the fast, and in two weeks from this time, more than 30 were, in the eyes of charity, humbled at the feet of Jesus. Soon this glorious work, in a silent, yet powerful manner, spread throughout the town. The number of conversions is not known, but probably between one and two hundred have, within seven or eight months, been sealed unto the day of eternal redemption, as monuments of the divine compassion.

The means which God has most signally blessed in carrying forward this good work are, agonizing prayer, and a plain exhibition of divine truth, in which the sinner was taught the character and law of God; his own character; the importance of his immediate submission to the Lord Jesus Christ as the only Saviour; his ability to submit now; his increase of guilt, let him do what he would, until he did surrender his all into the hands of sovereign mercy, to be disposed of according to His righteous pleasure; and that he every moment was exposed to infinite vengeance until he did repent. These facts were personally addressed to sinners, and that from house to house. In the use of these means, the brethren united, and God blessed their efforts, according to his word—"They that sow bountifully shall also reap bountifully;" and "they who go forth weeping, bearing precious seed, shall return with joy, bringing their sheaves with them."

In this revival, God has triumphed gloriously, and most clearly manifested his adorable sovereignty. He has subdued hardened sinners of every age, from 70 down to 12. Numbers have been called in from the Sabbath School, and Bible Class, in which Christ has most signally proved his tender regard for these institutions. Convictions have been deep and very powerful. In some instances, the Holy Spirit has so deeply affected the heart with a sense of sin, and brought the scenes of eternity so near the sinners view, that his strength has been literally taken from him. Although the work in general has been remarkably still, and moved forward with great solemnity, yet its powerful influence on the heart, in many cases, mocks description. We have witnessed 10 or 15 hardened sinners, at the close of a meeting, writhing in awful agony, despairing of obtaining mercy in answer to their prayers before a holy God,—begging with all possible earnestness for Christians to pray for them; their distress being so great that they could not leave the place. I mention this, as the effect of the mighty power of God, and to him belongs all the glory.

Raptures of joy at conversion have been very rare. An abiding sense of sin has accompanied the soul, in the serenity and peace of submission.

As the fruits of this revival, between 50 and 60 have already united with the Congregational church, about 20 with the Baptists, some 10 or 12 with the Methodists, and there are many who have not as yet, united with any church.

The cloud of divine influences has rolled for-

ward, and showered salvation upon many towns in this region. The Lord reigns; let the earth rejoice. Let all praise his holy name.

S. K.—

### REVIVAL IN DORSET.

The good work of grace which begun here about three months ago, we hope is still progressing. At the close of a two day's meeting, last week, eighteen, willing to own Christ before men, united with the Congregational Church. We have full and solemn meetings every day in the week. The work is still, and, we hope, genuine. There are a great many with whom the Spirit has long been striving, and we fear that, for the want of faith in Christians, many that are now exalted almost to heaven, will soon be thrust down to hell!—*ib.*

\* **REVIVALS.**—A correspondent of the Connecticut Observer, under date of July 6, writes as follows: I have within a few days been called through the eastern part of Windham County, and you can state from my own personal knowledge, that Revivals of religion have been for some weeks in progress, in the first Society of Woodstock, and in the society of the Rev. Mr. Lane, in Voluntown and Sterling, not far from twenty in each place having hopefully passed from death unto life. Cases of hopeful conversion have also recently occurred in several other places in the county, some of which would be very interesting to you were it proper to state them at the present time.

### From the Home Missionary.

**Indiana**—from Rev. E. Kent, Shelbyville, Indiana.—I have just returned from a sacrament held in Bartholomew co. The meeting was full of interest. God was with us. It continued four days. The friends of Christ were refreshed at his table, and the enemies of the cross made to feel their need of an interest in his blood. At the three different places where meetings were held, the people were much affected, and not less than twenty requested the prayers of the Church. A cloud has evidently been hanging over the place for some time, and some mercy drops have already fallen. Besides these three neighborhoods, there is one in this county where there are a number anxious to know what they shall do to be saved. The harvest truly is plenteous, but the laborers are few. How much another Missionary is needed in this extensive field! I know that God can accomplish the work, if he wills, without human instrumentality; but his method is to use earthen vessels for the accomplishment of his purposes of mercy. Whether this work will be carried on, or cease for the want of more ministerial help, is a matter of much solicitude with me.

Though I have these things to encourage me, yet, I will not conceal the fact, that I have strong opposition to contend with.—But it has been my aim to take a forward course, and hold up the great truths of the Bible, and leave the event with the great Head of the Church.

So far as my information extends, your Society has abundant reason to take courage.—

Through its benevolence the hearts of multitudes of the friends of Christ are made to rejoice. One poor widow woman said to me the other day, "if you will locate in this county, I am willing to give you half of my income. If I have ten chickens you shall have five," &c. This will show the desire of the people for the gospel. Some of other denominations are saying that they wish me to remain with them—"They have starved long enough."

**Michigan.**—From the Rev. C. G. Clark, Dexter, Mich.—Season of Refreshing—I would now, with humble gratitude, speak of what God is doing among us; ever since the commencement of my labors here, the interest in reference to religion has been increasing. The little cloud, seen only by the eye of faith, has increased and spread over us, and a few drops have fallen. Eight persons have recently expressed a hope in the pardoning mercy of God—three last week. There are upwards of twenty whom we consider inquirers. God has so ordered it that we have had much to try our faith. But though the blessing "tarried long, we waited for it" in prayer. The Spirit has not descended among us "as a rushing mighty wind"—the "still small voice" has been heard—the exercises of those who have found peace, have been deep and pungent; inquirers have apparently been weighed down by a sense of sin. The preaching and conversation of your missionary have been designed to produce this effect; scarce an appeal has been made to the fears of men—but the constant endeavor has been to show them that their hearts were opposed to God—that while unregenerate "every imagination of the thoughts of the heart was only evil." I believe if men ever repent it will be in view of this, and not merely that they are in danger. The converts have had very clear and distinct views—except in one instance, there has not been great joy. They have manifested a calm and childlike resignation to the will of heaven. Every thing at present indicates a continuance of the good work—there is a general spirit of inquiry.

**From the Rev. William Jones, late of Ypsilanti, Mich.**—The cause of temperance is in rapid progress in this county. The Presbyterian church at Ypsilanti have resolved themselves into a temperate society, on the principle of total abstinence. One thing worthy of special note, is the recent revival among us, commenced in the very neighborhood, and with the very persons who were the first to engage in temperance measures in this section of the county.

### OBITUARY.

**DIED.**—In this city, on the 5th inst. Mrs. Delia Childsey, wife of Capt. Wm. Childsey, aged 31; on the 5th inst. Wm. T. son of Mr. Anson T. Colt, aged 2; on the 7th inst. a child of Mr. Leman Baldwin, aged 4.

At Canterbury, Mrs. Grace Dwight, widow of the late Mr. Jabez Dwight, of this city.

At Winnsborough, S. C. on the 19th ult. Hon. Abraham Nott, aged 67. Judge Nott was a native of Saybrook in this State.

At Hartford, on the 4th inst. Mrs. Delia Ball, relict of the late Jonathan Ball, Esq.

## Poetry.

## SETTLEMENT OF CHARLESTOWN.

The following hymn by Rev. J. Pierpont was sung at the late anniversary of the settlement of this town.

Two hundred years!—two hundred years!  
How much of human power and pride,  
What glorious hopes, what gloomy fears,  
Have sunk beneath their noiseless tide!

The red man, at his horrid rite,  
Seen by the stars at night's cold noon,  
His bark canoe, its track of light  
Left on the wave beneath the moon.

His dance, his yell,—his council fire,  
The altar where his victim lay,  
His death-song, and his funeral pyre,  
That still, strong tide hath borne away.

And that pale, pilgrim band is gone,  
That, on this shore, with trembling tread,  
Ready to faint, yet bearing on  
The ark of freedom and of God:

And war—that, since, o'er ocean came,  
And thunder'd loud from yonder hill,  
And wrapp'd its foot in sheets of flame,  
To blast that ark—its storm is still.

Chief, sachem, sage, bards, heroes, seers,  
That live in story and in song;  
Time, for the last two hundred years,  
Has raised, and shown, and swept along.

'Tis like a dream when one awakes—  
This vision of the scenes of old;  
'Tis like the moon when morning breaks,  
'Tis like a tale round watch-fires told.

Then what are we!—then what are we!  
Yes, when two hundred years have rolled  
O'er our green graves, our names shall be  
A morning dream, a tale that's told.

God of our fathers—in whose sight  
The thousand years, that sweep away  
Men, and the traces of his might,  
Are but the break and close of day.

Grant us that love of truth sublime,  
That love of goodness and of thee,  
That makes thy children, in all time,  
To share thine own eternity.

*The Power of Christianity.*—A mechanic in London, who rented a room very near the Orphan Working School, was unhappily a determined infidel—a disciple of the notorious Carlisle, and one who could confound many a thoughtless Christian with his sophistries on religion. This man said to an individual the other day, "I did this morning what I have not done for a long time before—I wept."—"Wept," said his friend, "What occasioned you to weep?" "Why," replied the infidel mechanic, "I wept on seeing the children of the Orphan Working School pass; and it oc-

curred to me, that if religion had done nothing more for mankind, it had at least provided for the introduction of these 94 orphans into respectable and honorable situations in life."

The Treasurer of the Colonization Society of the State of Connecticut, Seth Terry, Esq., acknowledges the following recent donations.

Hartford, North Soc. July 4, Rev. Mr. Spring,	\$55 35
Do. Centre Soc. July 4, Rev. Mr. Hawes,	35 90
Berlin N. Britain Soc. July 4, Rev. Mr. Cogswell,	22 70
Do. Kensington S. July 4, Rev. Mr. Robbins,	6 02
Torrington, 1st Soc. July 4, Rev. Mr. Gould,	3 27
Manchester, 1st Soc. July 4, Rev. Mr. Northrup,	26 04
Chatham, 1st Soc. July 4, Rev. Mr. Talcott,	7
Wethersfield, 1st Soc. July 4, Rev. Mr. Tenney,	27 30

## STATE TEMPERANCE RECORD.

Brought forward	22,632
Addition since the annual report from Hartford County	264
Addition from Tolland County	349
Total,	23,145

## CIRCULAR.

It is desirable that the Secretaries of the County Temperance Societies should collect and publish a correct account of their increase of numbers. And it is hoped that every Temperance Society in the state will make, now at the commencement of the second year, a vigorous and spirited effort, to gain an enrolment of every individual, who has adopted the principle of entire abstinence. It is evident that the change in public opinion is considerably in advance of effort to gain its expression upon paper. Hence there are many in almost every place, who have adopted the principle of abstinence, who belong to no Temperance Society. Their union and pledge are exceedingly important. Two hundred thousand, says Dr. Edwards, belong to the Temperance Societies in the United States. Two hundred thousand witnesses to the excellence of the abstinence principle. They are sending conviction thro' the world. Distillers and venders see that the business which has carried sorrow and woe through the earth, must fail. Let the work of enrolment go on. It does what nothing else can do. It is without objection except to him who is determined to use strong drink, and thus expose himself and his family to ruin. Let Connecticut, now well organized to this important work, press forward. Let all her enlightened sons and daughters, be persuaded to declare to the world, that they will be free from the tyranny and the scourges of the most loathsome and heaven provoking abomination.

J. MARSH, Sec'y.

Letters received at the Office of the Religious Intelligencer during the week ending July 15th, 1830.

Sereno Wright, P. B. Whitmore, Rev. Nehemiah E. Cook, Aaron Benedict, Oliver Hawley, Robt. Hoe, & Co., Daniel H. Adgate, Samuel Whiting, Thomas W. Lord.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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